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⁂ All communications must be post paid.

INTEMPERANCE.

PARALLEL BETWEEN

INTEMPERANCE AND THE SLAVE-TRADE.

BY HEMAN HUMPHREY, D. D.
President of Amherst College, Massachusetts.

[CONTINUED.]

"Who hath wo? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine." Strong drink may exhilarate for a moment, but *"at the last it biteth like a serpent, and stingeth like an adder."* And can any slave-torture be more excruciating than this? Glance your eye once more at the poor African captive—trace his bloody footsteps to the ship—let your sympathies all cluster round the sufferer in the middle passage, so proverbial for its horrors—follow him thence to the plantation, and thence, through years of toil and pain, to his refuge in the grave. Then look again at the self-immolated victim of intemperance—hobbling—ulcerated—bloated—cadaverous—fleshless—every nerve, and muscle, and sensitive organ of his body quivering in the deadly grasp of some merciless disease, occasioned by swallowing the fiery element. Follow *him*, too, through the *middle passage* from health, and freedom, and happiness, to all the woes of habitual intoxication; and thence through scenes of the most grinding and crushing bondage that ever disgraced and tortured humanity, to his final rotting-place, and tell me which of these slaves suffers most.

Shall I speak of *shame*, as prolific of mental suffering? What has the manacled and starving captive done to be ashamed of? He fought for liberty as long as he could, or he fled from bondage with his utmost speed. But look at the intemperate man. No one can become a sot and a reprobate without suffering extreme mortification, especially in the early stages of his downward course. Indeed the veriest drunkard, even when half intoxicated, evidently despises himself from the bottom of his heart. A hundred times in a year does he wish himself dead, from mere self-contempt. From the public gaze, as you have often seen, he tries to skulk away to some horse-shed, or other place of concealment. For days together, after a debauch, he shuts himself up to brood over his degradation; and, when, at last, he ventures out, how does he shrink from the glance of every eye, and glide along by the wall, or under the fence, like a sheep-stealer!

In a still more vital point, the parallel entirely fails; for the suffering is all on the side of intemperance. Whatever *bodily* torture the slave may be compelled to endure, he has a clear *conscience.* He did not sell himself. He never lacerated his own flesh, nor plucked the bread out of his own mouth. Poor and half naked, indeed, he is, but not by his own fault. In bondage he must wear out his life, but he did not forge and rivet his own chains, nor thrust himself into the dungeon which conveyed him to market. If his parents died with grief after he left them, he was not the guilty cause of it. If his wife has sunk down by his side, with a broken heart, gladly would he have saved her, if he could. If his children are as wretched and hopeless as himself, it is not through his voluntary agency. Of all this guilt he stands acquitted at the bar of conscience.

But how is it with the bond-slave of intemperance? What tormentor was ever so fierce and relentless as a guilty conscience? She charges him with the meanness of driving himself to market—of selling his own flesh and blood, for nothing, to the most cruel master—of *buying*, and when his money is gone, *begging*, the privilege of being a slave. She upbraids him with the guilt of wasting his property, sacrificing his health, blasting his character, destroying his usefulness, disgracing his friends, violating his connubial vows, entailing poverty and infamy upon his children, and ruining his own soul. When thus maddened by her whip of scorpions, he flies to his cups for relief, she but intermits her tortures to renew them the first moment that returning reason brings him within her reach, and scourges him back again to the very brink of desperation. Again he plunges, deeper than ever, in the oblivious flood, and again emerges, to feel the dreadful renewal of her stripes, and perhaps the next moment to rush into a burning eternity.

She knows how to make her terrible voice heard even in the midst of his revelry. She enters before him into his sick chamber, with thorns for his pillow—takes her stand by his bed-side, on purpose to terrify him with her awful forebodings and rebukes; and when the king of terror comes, she anticipates his entrance into the dark valley, that she may there haunt his soul with undying horrors. Now what, I pray you, is African slavery, in its most terrific forms, compared with this? The mere sting of an insect, compared with the fangs of a tiger—the slight inconvenience of a ligature, contrasted with the crawling and crushing folds of the Boa Constrictor. Drag me, bound and bleeding, if you will, from my blazing habitation—thrust me half dead into the fetid hold of any slave-ship—sell me to any foreign master—doom me to labour in any burning climate—set over me any iron-hearted driver—load me with any chains, and compel me to toil night and day in any sugar-house;—but deliver me not over to the retributions of a conscience exasperated by the guilt of intemperance! O bind me not to a rack where I can neither live nor die under the torture!

Again; it is demonstrable that intemperance inflicts *more misery* upon the immediate friends and relatives of its victims in this country, than was ever caused in Africa, by our participation in the slave trade. I have alluded already to the cruelty of the lucre-bitten prowler, in sending down multitudes of parents, sorrowing and childless, to their graves; and to the bloody conflagration in which the helpless perish, at the moment when their dearest friends are swept into hopeless captivity. But, to say nothing of the keener sensibilities of a civilized than of a savage state, can it be doubted, that the anguish occasioned by the intemperance of husbands, sons, and brothers, is more acute, or that it afflicts a still greater number of families? When you have poured out your sympathies over a sorrowing mother, and her half-starved children, whose husband and father is pining in the western bondage, enter the forlorn habitation of the thrice widowed mother of a drunkard's offspring. Or when you have wept with that aged pair, on the slave-coast, whose only son has just been carried off by the ruthless man-stealer, come home to America, and see the only prop of once doting and now aged parents, falling intoxicated and blaspheming, over the threshold of their door; and tell me whose breach is widest, whose sorrows spring from the deepest fountain? Much as I love my children, let them all grind in chains till they die, rather, infinitely, than become the slaves of strong drink.—And if intemperance pours such wormwood and gall as this into the hearts of *four hundred thousand* families, (and this is probably a moderate estimate,) what must be the mighty aggregate of misery which sends up its ceaseless groans to heaven from every part of the land!

Secondly; as intemperance holds a dreadful preponderance over the slave-trade, in the *sufferings* which it occasions, it is still more pre-eminent in the *guilt* with which it is stained.—The criminality of trading in human flesh cannot, indeed, be computed. But in this guilt the slaves themselves had no participation.—And probably not twenty thousand of our citizens were ever, either directly, or indirectly concerned in it at any one time. Whereas, in the case of intemperance, every slave is a criminal; and *two hundred thousand*, at least, are chargeable with all the guilt which is involved in wasting property, throwing away influence and reputation, abusing reason, rending assunder allied heart-strings, and kindling up fires which will burn to the lowest hell.

Can it be so criminal in the sight of heaven, then, for ten or twenty thousand persons to hunt, and enslave and kill the poor black men, as for two hundred thousand white men, to enslave and torment, and kill, not only themselves, but their parents, sisters, wives, and children? If the guilt of the twenty thousand is crimson, what must that be of the *ten times twenty thousand*? If the sins of the former were *legion*, who will undertake to number those of the latter.

Thirdly; intemperance is, beyond all comparison, more destructive to the souls of men than the slave-trade. Diabolical as this traffic is, it seals not up the Bible, nor blots out the Sabbath, nor removes men from the "house of God and the gate of heaven." It hardens not their hearts. It sears not their consciences.—They are not more likely to lose their souls in America, than they would have been in their native country.

But how much more terrible are the effects of intemperate drinking, upon the character and destiny of men, born and educated in a Christian land! If there is any evil which hardens the heart faster, or fills the mouth with "cursing and bitterness" sooner, or quickens hatred to God and man into a more rapid and frightful maturity, I know not what it is.—And if there is on this side of the nether world, a broader seal of perdition than the confirmed drunkard has burnt in upon his own visage, I know not where to find it. Look at him as he was, and as he is. Once the law of kindness dwelt upon his tongue, and the social affections had their home in his bosom. He kept the Sabbath, read his Bible, instructed his children, went regularly to the sanctuary, and was, at times, "almost persuaded to be a Christian." But the fell destroyer came, disguised, at first, in cordials and sparkling holiday pledges, and side-board hospitality. Yes, the destroyer came, and dried up the fountain that diffused gladness around him, and kindled every malignant and wrathful element of depravity into a raging conflagration, and converted his throat into an open sepulchre, and banished the Scriptures from his sight, if not from his dwelling, and estranged him from God's house, and incased his heart in adamant, and launched him upon that headlong torrent which thunders down into the bottomless abyss. "Be not deceived. Neither fornicators, nor idolaters, nor adulterers, nor *drunkards*, shall inherit the kingdom of God."

Fourthly; our free institutions are more endangered by the love of ardent spirits, than they ever were by the slave-trade, or than they now are by the existing slavery of the south. No true and enlightened patriot can think, without deep solicitude, of the jeopardy which originated in stealing, buying and selling, and consuming, human merchandise. Even the quiet servitude of two millions of people is a sleeping volcano, within the reach of whose smothered fires nothing can be entirely safe.

But how much more is to be feared from *two hundred thousand* veterans in the army of intemperance—not confined to any particular section or district of the United States, but quartered upon every town, and village, and settlement, in the nation! We encounter these mercenaries, in their uniform, wherever we go: and the power which they wield over the destinies of the country is tremendous. They are always found at the polls, and often stand as centinels over the ballot-boxes. They choose our rulers, and are chosen themselves to govern us. They find their way not only into the inferior legislative assemblies, but into the grand council of the nation. We meet them at the bar, in the jury-box, and even on the bench.—They steal into the church of the living God; and, how shall it be spoken! the sacred desk itself cannot be effectually closed against them.

Is religion any thing more than a name? Do our institutions rest upon the virtue and intelligence of the people? Does every thing depend upon the purity of the elective franchise? Is almost every drunkard an elector? What, then must the end of these things be? This question may be promptly answered without a prophet's ken. If intemperance should increase as it has done, and go on to corrupt the public morals, and set the laws at defiance, our government cannot stand. Its death-warrant is only waiting for the proper signature, and may shortly be read on the *fourth of July*. A sober people may possibly be enslaved; but an intemperate people cannot long remain free. They must have a master to measure out their rations, and keep them in awe at the point of the bayonet. And if the emblems of liberty are ever to be torn from our banner—if her statues are to be hurled from their pedestals—if the car of a despot is to be driven over our suppliant necks, it will be by the aid of strong drink.

Of the enormous *expense* at which this Moloch of America is supported, and for which there never was the shadow of a parallel in the slave-trade, I shall say but little, both because my limits forbid, and because the topic is too familiar to need any thing more than a passing remark. But if our annual libations cost *forty*, or even *thirty* millions of dollars; then is here another proof, that intemperance is worse than the slave-trade. *To be concluded next week.*

RELIGIOUS.

AMERICAN EDUCATION SOCIETY.

THIRTEENTH REPORT.

Another year has completed its revolution, and the period has arrived for reviewing the progress of truth, and the triumphs of benevolence. The DIRECTORS of the AMERICAN EDUCATION SOCIETY, in presenting the Thirteenth Annual Report of their proceedings, would pause, and devoutly acknowledge the goodness of God which has succeded their efforts the past year. At no former period have the indications of prosperity been more numerous, or more unequivocal. Difficulties have indeed stood in the way of success, but they have yielded to prayer and effort. The Saviour has smiled on our endeavors, and labourers for the spiritual harvest have been increased.

New applications for assistance during the year.

There is perhaps no better way of exhibiting the growth of the Society, than by comparing the number of new applicants received under patronage, in successive years. No young man can be a successful candidate for patronage who does not exhibit satisfactory evidence of respectable talents, sincere piety, and real indigence, and who is not willing to submit to a long and severe course of discipline, both of body and mind. The following enumeration embraces a period of three years.

In the year ending May 1827, the number of new applicants received was	35
" May 1828,	91
" May 1829	202

What renders this view more satisfactory is, that the increase has arisen chiefly from applications by those who were *commencing* a course of study for the ministry. Three years ago the whole number of persons of this description, under patronage, was less than *thirty*.—The applications from young men in this stage, during the past year, alone, were *ninety-six*.—This advance, however, is not to be ascribed to any relaxation in the principles, or requisitions of the Society; it is owing to a deeper, and more general interest in the christian community.

Whole number assisted the past year.

The whole number of young men, to whom appropriations have been made during the year, is FOUR HUNDRED AND FOUR. Of these 123 have been in connexion with *eight* Theological Seminaries, pursuing a regular three years' course of Theological studies; 157 have been members of *sixteen* Colleges; and the remaining number, about 120, have been connected with *forty-two* Academies,—making the whole number of Institutions, at which young men have been assisted, the past year, SIXTY-SIX. Among those who have been patronised, may be found natives of nearly every state and territory in the Union, and some of five or six evangelical denominations of christians.

Pastoral supervision.

The plan of supervision which has been adopted by the Directors, and of which mention has been made in former reports, has been a prominent object of attention during the year; although, for want of time, the Secretary of the Society, upon whom this important service is devolved, has been compelled to omit a larger number of beneficiaries in his visits, than he had intended. By the assistance of a few fellow labourers, he has been enabled to furnish information concerning the character and standing of nearly all who have enjoyed the benefit of the funds, since the last annual meeting.—The result of these inquiries, is such as to encourage every pious and enlightened friend of the Society. It is hazarding but little to say that, taken together, the young men aided by its funds are superior in point of talents, scholarship, and moral qualifications for usefulness, to the majority of students in the Colleges and Seminaries in the land. A few have been found unworthy of patronage, and have been separated from the Society. A few others may yet fail of satisfying the just expectations of their instructers and benefactors. But no one can become thoroughly acquainted with the body of young men, whom the American Education Society is now helping forward in their preparation for the ministry, without being convinced that there are among them those who are destined to be luminaries in the Church, and who are to shine as lights in the world.

The experience of each succeeding year affords increasing evidence of the utility, and even of the necessity, of such a system of supervision as that which has been adopted. It furnishes the Directors with information highly necessary to a uniform and prompt discharge of their duty; it brings every beneficiary into direct connexion with his benefactors, and affords the most favourable opportunities of impressing the minds of young men with their obligation to cultivate a growing piety, and to aim at distinguished usefulness in the world;—it imparts exactness and energy to the operations of the society; and it forms a bond of union between the instructers and patrons of young men, which may result in lasting advantage to the youth themselves, and to the cause of learning and religion.

Every young man under the patronage of the society, who has been visited by the Secretary, or an authorised agent, has received a copy of the Memoirs of David Brained, as a memorial of affectionate regard from his benefactors.—More than three hundred copies of this excellent book have been put into circulation, in this way, the past year. Who that remembers the influence which this volume once had in forming the character of Henry Martyn, and of our own beloved Payson,* can tell what fruits of holiness may yet spring up from the seed which has been so widely scattered. The result of this comparatively small donation may yet be felt in the growing piety of the christian ministry; and eternity may show, that it has been intimately connected with the salvation of thousands and millions.

The distribution of such works as these, forms but one way in which the Directors of the American Education Society may exert a powerful influence upon the religious character of the young men under their patronage. Other methods, scarcely less obvious and inviting, are constantly suggested by their experience, and the observation of others.—There must however be more time set apart, for this purpose, or the system of supervision, which is merely begun, can never produce half the good which it is fitted and designed to accomplish. Already does it require a journey of five thousand miles, and a visit to more than sixty institutions in order to obtain *one* interview with each young man under patronage. The Secretary of the Society has travelled nearly six thousand miles since the last anniversary, more than half of the distance with reference to the work of supervision, but has not been able to visit more than two thirds of those who are receiving aid from the Society. It will be impossible without additional help, and especially without some relief from the constantly recurring labour of soliciting funds, for the Secretary, or any other man, to carry the wishes of the Board and of the community, on this deeply interesting subject, into complete execution.

Death of two promising young men.

The Directors have been called during the year to add to the list of premature deaths, the names of two promising young men who had been received under the patronage of the Society. One of them, Mr. Solomon Maxwell, had finished his Collegiate course, and had charge, for a time, of a flourishing Academy. The other, Mr. Preserved F. Davison, was prepared to enter College. Both these young men were endowed with excellent talents; they were distinguished as scholars; and they gave much evidence of sincere and growing piety.—Their death is a public loss. The friends of Zion have cause to mingle their tears with those of the afflicted relatives and friends of these rising sons of the church.

Importance of uniting exercise with study.

The early graves of *thirty* young men, once under the patronage of the American Education Society, who fell the victims of disease before their preparatory studies were completed, and the failure of nearly as many more to enter the ministry in consequence of a loss of health, afford melancholy proof that something should be done to render studious habits less injurious, particularly to young men who have been previously devoted to active pursuits. No method promises so effectually to guard against this evil, as a course of systematic and vigorous bodily exercise. Experiment has proved that young men may devote from *two* to *four* hours of each day to labour, either agricultural or mechanical, without retarding in the least their progress in study, and with the prospect of maintaing vigorous health, as well as of earning something to defray the necessary expenses of an education.

The Directors know not how to express their sense of the importance of a more serious and general attention to this subject. Of the sacred fund, entrusted to their care, probably five thousand dollars have been appropriated to young men whose prospects of usefulness have been cut off by disease or death. The calamity is greater because the destroyer often, perhaps usually, selects youth of the strongest minds, and of the highest acquisitions. There are few young men, of fairer promise, than some of the former beneficiaries of this Society, upon whom the grave has closed forever.—A large number still will follow their example, and thousands of dollars will be spent without effect, in future years, unless more effectual measures are taken to unite systematic exercise with study. The Directors would not undertake to decide what those measures should be, in every case. But they cannot doubt that if a farm, or work shop, or both, were appended to every Academy, College, and Seminary, in the land, and placed under such regulations as to secure the regular and cheerful attention of indigent young men who have been accustomed in early life to labour, the sacrifice of health and life, which is now the cause of so much lamentation, would, in a great measure, cease.

Amount of earnings reported by young men in connexion with the Society the last year.

The Directors take great pleasure in stating, that the efforts of the young men connected with the Society to assist themselves have been highly successful. The whole sum reported, as the fruit of their earnings the past year, is EIGHT THOUSAND SEVEN HUNDRED AND TWENTY EIGHT DOLLARS. Of this amount $1963 were earned by members of Theological Seminaries; $5476 by members of Colleges; and $1288 by members of Academies. Of the two last sums $4955 were obtained by teaching school; and $1809 by various kinds of labour.

The practice of teaching school is doubtless attended with many advantages besides those of a pecuniary kind; but yet, when carried to the extent it now is, by young men in some parts of the country, it may be reasonably doubted whether the interruption which it occasions in a regular course of study, and the consequent effect which it has in preventing a thorough education, do not more than overbalance the advantages gained. It would be far preferable, in the judgment of the Board, to stop a year at a time in some part of the course, and devote the whole to the business of teaching, than to leave as many now do, in the midst of their college studies, for a few weeks or months, and then return to their respective classes with the design of keeping up, to the end of the course, with others who have been subjected to no such intermissions. The evils arising from this source are often deplored by Instructers, as well as others; and it may be necessary to adopt measures to lessen or prevent the injurious effects complained of. Whenever a substitute for keeping school shall be provided, by means of which young men may aid themselves, in a pecuniary point of view, as effectually as they now do by keeping school, the temptation will cease to be of dangerous tendency, and no more time will be consumed in this employment, than will be desirable for its own sake. But whether such a substitute shall be found or not, it cannot admit of doubt, that the true policy for this Society to pursue is, that which gives full effect to the motives to personal effort. A dollar earned is worth twice the amount given, for the purpos eof teaching a young man how to do good to his fellow men.—It is the only effectual way of showing him how great are those resources which God has given him in himself. In this view the value of the earnings reported by the beneficiaries of this Society the past year is inestimable.

Funds.

Owing to the numerous and pressing calls upon the time of the Secretary, and the difficulty of obtaining suitable men to act as Agents, the funds have not increased, during the year, in proportion to the demands which have been made on the Treasury. From the Report of the Treasurer it appears, that the receipts have fallen short of the expenditures, $4204; which, added to a previous debt of the Society, makes the whole debt, at the close of the year, $6402. The whole amount of receipts during the year, is $30,034 18. Of this sum $8316 83 have been received on account of scholarships; and $1950 on account of the permanent fund.—The Directors look with confidence to the Christian public, for augmented resources, the ensuing year. They cannot believe that, at a time, when labourers for the harvest are called for in nearly every section of the globe, and the prospect brightens of finding suitable candidates for this service, the means of bringing them into the field will be withheld, however great they may be.

To be concluded next week.

To be amended by a little cross, afraid of a little sin, and affected with a little mercy, is good evidence of grace in the soul.

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*In a conversation with some friends, a few months previous to his death, Dr. Payson declared that, next to the Bible, he was more indebted to the memoirs of David Brainerd than to any other Book.

From the New-York Observer.

LONDON RELIGIOUS TRACT SOCIETY.

On Thurrday, the 7th of May, a meeting of the subscribers and friends of this Institution was held for the Western part of London, the Marquis of Cholmondeley in the chair.

Mr. Jones, the Assistant Secretary presented a concise view of the rise and progress of the Society. At its formation the publications were chiefly extracts from larger works, intended as an antidote to the Infidel Tracts which were at that time circulated. In 1806, the Society took its first great step, and commenced publishing what were called Hawker's Tracts, of a class superior to those usually distributed by those itinerant venders. Within two years and a half from that time, they circulated not less than 752,000. In 1809, the Dairyman's Daughter was given to the world in several languages, to the extent of more than 80,000. In 1824, a mighty increase took place in the usefulness of the Institution, and about that time one individual caused the Holy War to be stereotyped, as well as other important works. Mr. J. then proceeded to institute some comparisons for the purpose of showing the progress of the Institution. In its tenth year it had published 150 different works; in its twentieth, 381; and in its thirtieth, upwards of 1,000. In its tenth year it had circulated 7,000,000 of Tracts; in its twentieth, 40,000,000; in its thirtieth year, not less than 130,000,000, and in 48 different languages.

The Rev. William Jowett of Malta particularly urged the importance of a great effort to supply the spiritual wants of Greece. He began by adverting to what occurred at the dying moments of a brother missionary, with whom he was engaged in forwarding the great work in the Mediterranean. I have often thought, he said, that, for some wise purpose, the dying moments of the Christian are attended with a perception of that which is fitting and wise, beyond what has ever attended the previous moments of his life. Under the inflnence of this consideration, I put a case to my departing brother; I said to him, "If a man had a great house to build, without any previous knowledge of architecture, what should he do?" The simple answer which he gave me was one short word —"*Begin.*" A good beginning, sir, is more than half the work, and an early beginning is the first duty which attaches itself to the performance of any considerable undertaking. I call then on the Society to remember the dying man's advice, "begin."

Mr. J. then gave some account of what he witnessed on his visit to Greece. No man can tell, he said, the wants of that country who has not visited it. It was my practice, to go into the houses of my friends, whenever opportunity offered, and, with the usual habits of a clergyman and a student, I examined such books as I found in their dwellings. Almost my first step on entering the house, was to proceed to the book-case to look at the books. In England the manna is scattered at the tent door every where; even in the humblest cottages we find the Bible and a library, but how opposite is the case in Greece! When travelling there I have seldom found any books in the houses of the priests, except, perhaps, a volume or two relating to the church service, to monastic rules, or to some abstruse branch of theology, and in these latter it usually appeared to me that the writer was not only unintelligible, but wished to be so; indeed such is generally the character of scholastic divinity. In addition to works of that class, I frequently found saintly legends of the most improbable descriptions; some of them full of invocations to "Our Lady Queen of Heaven, and only gracious Mediatrix between God and man." In some places I found as many as fifty folio volumes filled with accounts of miracles performed by the saints, and thirty with those of the Virgin Mary. I found, however, almost all the plays, novels, and romances, that in the present day constitute so large a portion, both of French and English literature. Mr. J. related many other facts and suggested the importance of a separate fund for printing Tracts and Books for Greece. He wanted £3,000 and had been told that if £1,500 were given by individuals an equal sum might be granted by the Society.

Mr. J. gave some interesting information respecting Egypt and other Mahometan countries on the Mediterranean. Some valuable translations had been made into the Arabic, by a learned individual, who, amongst others, very judiciously selected "the Dairyman's Daughter." Nearly the whole of that composition was given in the Arabic. Omissions, however, were made of such parts as would lose their beauty and force in the minds of those for whom they were intended; there being no spires in the Mahomedan churches, and no hills in Egypt, passages turning upon those points were necessarily omitted. Another valuable Tract on the regeneration of man, and on the coming of our Lord Jesus Christ, was also translated into the Arabic. A young ecclesiastic, the brother of the Secretary to the Patriarch of Lebanon, had been engaged in translating some of the parables, but Mr. J. lamented to say, that the prospect of gain had drawn him away, and that he had gone into the service of the Pasha of Egypt. That powerful functionary, says Mr. J., has got a printing press of his own, and is using every exertion to possess himself of the minds of his Mahomedan subjects. It therefore behoves you to make speed lest he outstrip you in the race.

Mr. J. stated that in less than five years, and chiefly within the last three years, 60,000 books and Tracts in Italian, Modern Greek, Armenian, and other languages, had been distributed in the countries around the Mediterranean.

The *anniversary meeting* of the Religious Tract Society, was held at the city of London Tavern on Friday the 15th of May. The friends of the Society sat down to breakfast at six o'clock, soon after which they repaired to the great room where the meeting was held, and at half past six, the room being filled with a most respectable assemblage of ladies and gentlemen, Mr. James took the chair, and the meeting was opened with prayer. The Secretary then read the annual report, from which it appeared that the income of the Society for the last year was £22,731, being an increase over the preceding year of £4,314, and the number of Tracts circulated was more than 10,000,000.

Among the gentlemen who addressed the meeting, were the Rev. Mr. Marks, the Rev. Dr. Philip, from the Cape of Good Hope, the Rev. W. Jowett, the Rev. Mr. Ashton, S. Fletcher, Esq. &c.

The Rev. Mr. Marks said he knew of an instance where, in a single ship upon the great deep, there had been 600 individuals who possessed not the slightest knowledge of religion. He felt that it was necessary to do something for them, but what to do he did not know, until he fell in with a small fragment of a religious Tract. This suggested to him what he must do. He applied himself to some good people at Plymouth, who seconded his views, and he believed that His Majesty's ship Conqueror was the first ship in the service that had been properly supplied with religious Tracts; and in a little time, said Mr. M., the crew of that ship became as proverbially religious as they had formerly been irreligious.

The Rev. Mr. Ashton said, it was gratifying to learn from the report, that 16,000*l.* had been expended in distributing Tracts all over the kingdom; but he was sorry to find that only 4,000*l.* had been applied to foreign objects. It was worthy of note also that the Society had published Tracts in only 48 languages, while the Bible Society had published and circulated the Bible in 140 languages; so that there yet remained nearly 100 languages in which Tracts might be published and circulated throughout the world.

S. Fletcher, Esq., Treasurer of the Manchester Tract Society, stated that about two years ago, two young men belonging to the Established Church, were struck with the iniquity which prevailed in a village within six miles of Manchester, and turned it in their minds what was best to be done. They were poor men, earning each from 12*s*, to 14*s*. per week. They at length hit upon their plan. They took the Tracts of the Society, and on each Sabbath morning walked over to the village, and proceeding from cottage to cottage, distributed them to the inmates. There were many families, none of whom could read; to these the young men read, and explained the Tracts. Their progress at first was slow, but, by perseverance, they succeeded. One man, who was a most depraved character, and a great fighter, was, by the blessing of God, rendered as mild and as gentle as a lamb. And now said Mr. F. these young men have a regular congregation of from 100 to 150 persons.

BRITISH AND FOREIGN BIBLE SOCIETY.

The 25th anniversary meeting of this Society was held at the Freemason's Hall, Great Queen street. The meeting was most numerously and respectably attended. Among the persons on the platform there were Lord Teignmouth (the President of the Society,) Lord Calthorpe, Lord Lorton, Lord Valentia, the Bishops of Lichfield and Coventry, Winchester, Chester and Calcutta, Mr. Wilberforce, Hon. C. J. Shore, and a considerable number of clergymen of all denominations.

At 11 o'clock, Lord Teignmouth took the chair. The noble lord briefly adverted to the motives and objects of the society, and congratulated the meeting on the progress it had made within the last few years.

The Secretary then read the report, which was of a most gratifying character. It appeared that the net receipts of the society up to the 1st of April were £85,295 10*s*. 6*d*. being £7,315 12*s*. 7*d*. over last year's receipts. The number of Bibles and Testaments issued during the year amounted to 365,424, being an excess of 29,154 over that of any one year since the commencement of the Society.

The Bishop of Lichfield and Coventry, in moving that the report be received, dwelt with great force and feeling upon the incalculable advantages which had been derived from the operation of the Society, not merely by the Christian world, but to nations which had hitherto remained in darkness.

The Bishops of Chester and Winchester, the Rt. Rev. Dr. Turner, the Rev. Mr. Hands, the Rev. Dr. Singer, and Mr. Wilberforce addressed the meeting, when the motion of the Bishop of Lichfield and Coventry was agreed to, and Lord Teignmouth returned thanks.

The Rev. Mr. Jowett, in proposing the next resolution, mentioned a circumstance which had occurred in the Patriarchate of Lebanon. A little colony of Missionaries from America had established themselves at the foot of Mount Lebanon, and commenced the formation of schools. They had succeeded in establishing seven male and two female schools, when they attracted the notice of the Patriarch, who directed his secretary, an ingenious and able young ecclesiastic, to draw up a statement against them. In order to do this, the young man felt it necessary to look out in the Scriptures for some text which might be brought to bear against the missionaries. In doing this he met, in the 29th chapter of Isaiah, the following passage—"And it is yet a very little while and Lebanon should be turned into a fruitful field, and the fruitful field shall be esteemed as a forest." He was so struck with the application of the text to the particular employment of the missionaries, that he read the whole Scriptures over with more attention than before; and the result was, that he renounced the errors in which he had been brought up, and became a zealous advocate for the missionaries. However, he was made to suffer for his faith. He was imprisoned and bound, and otherwise persecuted, for his change of creed; but he persevered.

Several other excellent speeches were delivered in the course of the day, amongst which that of the Rev. Mr. Burnett, (of Cork,) who was loudly called for by the meeting, produced a powerful impression. The Rev. gentleman described, with great force, the very happy union which existed between the clergymen of the Established Church and those of the Dissenting persuasion in Ireland, in promoting the objects of the Society.

After several other resolutions, thanking the several officers of the Society, and appointing those for the ensuing year, the meeting separated.—*London paper.*

THE END OF ALL THINGS IS AT HAND.

A thing is said to be at hand, when it is so near that we can reach it; or so near that it may come on us, or we may meet it, at any time. In this sense, the end of all things is at hand. It is so near that it may meet us at any time. Wherever we go, whatever we do, when we lie down, and when we rise up, when we go out, and when we come in, the next thing may be, the end. There is not a moment of life in which we are not exposed, without warning, to meet death. Even if we have laid out plans for years, and are engaged in them with all the heart, still we may be called to leave them just where they are, for other hearts to enjoy and other hands to accomplish. You may have known a man with fair opening prospects, perhaps he had bought him a farm, and begun to make great improvements; or had built him a house, and expected soon to occupy it, and find a settled habitation; or he had engaged in merchandise, and laid the foundation for long and prosperous business; he intended to prosecute it for years before he should close his concerns; his treasures were wafted by every wind, and his agents were seen in every clime; but suddenly his business stopped; his plans were broken; the end had come, and the man was a corpse. Even if he had done nothing to prepare for death, and it was certain, should he then die, that he would sink to perdition, still he could not stop a moment; prepared or unprepared, he must go, and enter upon the endless retributions of eternity. Ah! he should have watched, and laid up his treasure in heaven; then he had been ready; and when absent from the body, he had been present with the Lord, beholding his glory and rejoicing in his love.

I once saw an infant smiling in its mother's arms; she rocked it in her cradle; and her heart leaped for joy as she thought how it would soon delight her with its half-formed accents, and be the solace of her heart for many future years; but the hand of death touched it, and her hopes, and her infant sunk together into the grave! Have pity upon her, O ye her friends, have pity upon her, for the hand of the Lord hath touched her.

Your child perhaps lived till he could surprise and delight you with his opening and vivid intelligence; and by presenting every day some new attraction, bind a new cord around your heart; but a fall, or fever, the fire, or the water, or some other messenger of the Lord, broke all asunder, and there was a wound which nothing but the balm of Gilead, and the Physician there, could heal.

Your neighbor's child lived till he had risen, perhaps, to manhood, and engaged in the active concerns of life. It may be he had freighted a vessel, and gone to a distant country; and after years of painful absence, his friends were expecting his return. Their hearts leaped for joy as the vessel approached; they hastened down to meet him; but, ah! he was gone;—the end had come; and they shall never more behold him, till the last great day. No age, no condition, no prospects keep off death.—*Nat. Preacher.*

AN UNCTION FROM THE HOLY ONE,

Or, the necessity of divine grace to the successful discharge of duty in preaching the gospel.

It is not by the might of genius, the riches of learning, or the charm of eloquence, nor by all united, that men are qualified to be the messengers of Heaven to their fellow sinners. What can all accomplish without the Spirit of God? Can they enable a minister to obtain that spiritual discernment of divine truth which he so much needs? Can they render him successful in the work? If they can avail nothing in the few cases where they exist together, and in their eminence, they surely can avail nothing in the multitude of cases, where they are found but in part, or in but an humble degree. You, brethren and friends, cannot expect that without much of the special assistance of God, any important good will result from the labors of him, who can be at best but a feeble instrument of the divine will. If you look to your minister to build up this church, you will prepare for yourselves a sad disappointment. The ways of our Zion will mourn from one month to another, and year after year, because no friends come to her solemn feasts. Let your eyes then be lifted to God. On him let all your hopes be fixed. Expect nothing from me, without constant prayer to God in my behalf. Let me derive encouragement in every labor, and support under every trial, from the assurance that you daily intercede with God, that I may ever enjoy the teachings and consolations of his Spirit. When, in the retirement of the study, I sit down to the investigation of truth, to be proclaimed in your hearing, let me feel that you are praying for me. Let me feel it in the shining of heavenly light into my mind, and the kindling of heavenly love in my heart. O, let me feel that an unction from the Holy One is poured out upon me, in answer to your united and fervent supplications. When I come to this house of God to declare his word, let me feel that the way is prepared before me by the prayers of my people. Then may we both look for the blessing of God upon our services.

Wilcox's Sermon.

RELIGION.

He who would undermine those foundations upon which the fabric of our future hope is reared, seeks to beat down that column which supports the feebleness of humanity:—let him think but a moment, and his heart will arrest the cruelty of his purpose. Would he pluck its little treasure from the bosom of poverty?—would he wrest the crutch from the hand of age and remove from the eye of affliction the only solace of its woe? The way we tread is rugged, at best; we tread it, however, lighter, by the prospect of the better country to which, we trust, it will lead. Tell us not it will end in the gulf of eternal dissolution, or break off in some wild which fancy may fill up as she pleases, but reason is unable to delineate;—quench not that beam which, amidst the night of this evil world, has cheered the despondency of ill requited worth, and illumined the darkness of suffering virtue.—*Mackenzie.*

WESTERN LUMINARY.

WEDNESDAY, JULY 29, 1829.

AMERICAN BIBLE SOCIETY.

This Society was instituted at New-York in 1816, by delegates from Societies already formed in different parts of the United States. The Rev. Samuel J. Mills was an active agent in promoting the establishment of it. He also explored the southern and western states, made known their destitution of the Bible, and powerfully urged upon the christian public the necessity and duty of taking measures to print and circulate the word of God. The venerable Dr. Boudinot of New-Jersey was the first President. He made the Society a donation of $10,000, and in his will left it a legacy of 4589 acres of land. Its issues have increased in number every year since its first establishment.

The 1st year it issued from its Depository, Bibles and Testaments,	6,410 copies.
2nd year,	17,594
3rd year,	31,118
4th year,	41,513
5th year,	43,246
6th year,	53,470
7th year,	54,805
8th year,	60,439
9th year,	63,851
10th year,	67,134
11th year,	76,734
12th year,	134,607
During the first eight months of the 13th year,	146,000

Such is the demand for Bibles, that the Society keeps in operation eight power presses moved by steam, and equal to 20 hand-presses, and prepares copies at the rate of about 1,000 copies per day, or 300,000 per annum. At the last annual meeting a resolution was adopted to supply every family in the United States with the Bible in the course of two years. This is an object worthy of this noble institution, and if the friends of the Bible will come forward to the help of the Society it may be accomplished. Much has been done within a few years towards supplying counties and states by Auxiliary Societies. The destitution is generally found to be much greater than was anticipated before particular sections of the country were explored. The state of New-Jersey, after a Bible Society had been in operation there eight years, and distributed many Bibles, was found on examination to contain *seven thousand families destitute* of the Holy Scriptures. That state, however, has been supplied. With such facts as these before them, who will deny the necessity of Bible Societies; and who, that values the Bible, will refuse his aid in distributing it to the destitute!

"He, who hath, and will not give
"This precious book to all that live,
"Himself shall lose the way."

The extracts from Mr. King's Journal in Greece will be found interesting to all who commiserate the sufferings of that oppressed people. Mr. King is sent out by a Society of ladies in New-York. A fitter agent of their charities could not have been selected. We know him well; he is known also to the christian public as a late Missionary to Palestine. By his learning, activity, and religious zeal, he is eminently qualified for his present undertaking.

For the Western Luminary.

MR. SKILLMAN,—The pleasure of reading the two last numbers of your valuable paper in its enlarged form, has been afforded me. It would have been difficult to have convinced me, that the change which you have made in the form, could have combined so many advantages. The Luminary, for many years, has been a most interesting vehicle of religious intelligence to many of the friends of Zion; but its interest in its present form has been increased at least one third; for I conceive that it contains now, at least one third more matter than it formerly did, and the excellency of the matter has not deteriorated. The increase of price bears no just proportion to the increase of value, rendered by this enlargement. Where is the political paper as large as the Luminary now is, that costs less than $2 50? and where is the professor of religion, worth two, or three thousand dollars, in whose house you will not find a political newspaper? but in how many, where there are several professors, no religious paper is found! Many people who are in moderate circumstances are delighted with the enlargement of your paper. They esteem the extension of the Redeemer's Kingdom, and the spread of the Gospel, of more importance than a few cents; and further, they believe that the increased amount of religious intelligence received through your columns more than rewards their families for this small additional sum of 50 cents. If all the money expended, even by professors of religion, for ardent spirits, were appropriated to the circulation of religious papers and tracts, the world would soon be illuminated, and an amount of good to an unknown extent would be accomplished. I hope your enlargement of the form of your paper, will be a matter of great pleasure to all the *readers* of religious newspapers in whose hands it may fall. I trust you will be encourged in your labours, and that great good will be accomplished by your excellent paper. Your friend, N.

TO SUBSCRIBERS.

The following is from an article in the Visitor and Telegraph, addressed to subscribers. The facts stated are so applicable to the condition of the *Western Luminary*, that we are induced to insert them under this head.

"After the efforts which have been made to increase and extend its circulation and to collect subscriptions, we find *on examination, that all the receipts for it during the year, do not amount to a sum equal to the bare expenses of printing and paper.*—Besides these heavy claims, there are other expenses connected with our office, which are unavoidable; and to meet the whole, we depend on our small, widely scattered dues.

In this state of things, *punctuality is indispensable* to keep the press in motion. And we respectfully request subscribers "in arrears" for the paper to oblige us and aid the good cause to which our labors are devoted, by making remittances immediately. Those who have the opportunity, will please make payment to authorised Agents. Those who reside in districts of country in which there is none, will please forward their subscriptions to this office *by mail, at our risque.*

The facts stated above, will remind Agents and other friends, who have strong claims on our gratitude for their efficient efforts in behalf of this paper, of the need of their continued good influence in promoting its circulation. While very respectable additions have been made to our list of names —owing to the various changes constantly taking place in society in the wide region through which it sparsely circulates, we have been required in the mean time *to erase many names.* And from a view of the whole subject—of the reports from different portions of the field it occupies—and of the *necessary* expenses of conducting it, we are obliged to say that ITS PATRONAGE IS STILL INADEQATE FOR ITS SUPPORT.

But there are stronger reasons for increasing its circulation than any claims it can have on the grounds of necessity or merit. They are to be seen in the state of the church and of the community—in the character and example of some professors of religion—and in the prejudices betrayed by some who have as yet made no inquiries on the subject. One agent has stated in a letter, that he called on several members of the church who could afford to keep ardent spirits for habitual use in their families; but they said, "*they could not afford to subscribe for a* RELIGIOUS *newspaper.*"

Another writes that professors of religion who take two or three political papers, cannot read a religious journal. "They are so little inclined to improvement of this kind," he says, "that it is almost impossible to make them sensible of the duties which they owe themselves, their families, or the Saviour. The most of the subscribers which I have obtained, [he sent the names of 15 in this letter] *are from the world.*"

A third agent writes as follows.—"You will please erase from your list of subscribers the name of —— —— and —— —— at the end of the present and only year. I solicited them, time after time, to continue their subscriptions, but all to no effect. When I tell you that they are both elders in our church, and able to afford it, and that both have families—*how does it appear?!* * * * * * After speaking of their worldly prosperity, he says: "When I stand and see the conduct of professed followers of Jesus, *I am sometimes almost convulsed!* What! Does religion consist merely in the name?"

We might fill several columns with letters, of this kind, received within a few months;—but we forbear;—it is with regret that we speak of these things. It is not by way of complaint—for *we* have no reason to complain. But we speak of things as they are—and we do it with the hope and confidence that a religious journal of this character will yet be amply supported in our Christian community—and will be made by the Great Head of the church an efficient auxiliary in promoting the cause of truth, and the best interests of society."

CENTRE COLLEGE.

Danville, Ky. July 17th.—Yesterday the 16th inst. was the day of commencement in Centre College. At 11 o'clock the Students accompanied by the Faculty, the Trustees, and several Clergymen from a distance, proceeded from the College to the Presbyterian Church, where a large concourse of Citizens and visiters were assembled. The order of exercises were as follows:

1. Hymn.
2. Prayer by the President.
3. An oration on the effects of Virtue and Knowledge on Governments, by JOSHUA ROUT, of Garrard County Kentucky.
4. An oration on the March of Intellect, by JAMES M. ALEXANDER, of Warren County, Georgia.
5. An oration on Missionary Enterprise, by THOMAS BAIRD, of Shelby County, Ky.
6. An oration on Literary Eminence, by GEO. R. M'KEE, of Garrard County, Kentucky.
7. An oration on the Cultivation of Moral Excellence, by ROBERT STUART, of Fayette County, Kentucky.
8. An oration on the Principles of Suggestion, and Valedictory, by ROBERT C. GRUNDY, of Washington County, Ky.
9. Degress Conferred.

We are gratified to learn that the friends of this flourishing institution, as well as visiters, were highly pleased with the manner in which the young gentlemen acquitted themselves, on this interesting occasion. The subjects were interesting, the style appropriate, and the delivery distinct and impressive. We speak of the performance as a whole.

There were some sentiments contained in the first speech which we are authorized to say had been stricken out by the President, and of course were unexpected.—*Olive Branch.*

[In the course of a few weeks we intend to publish in the Western Luminary, the speeches of Mr. Baird and Mr. Grundy.]

TRACTS.

The following is an extract of a letter from a gentleman recently an agent of the American Tract Society, to the Rev. O. Eastman.—*Cincinnati Pandect.*

"When I was on the Western Reserve last winter, I granted a quantity of Tracts (5,000 pages,) to a gentleman from Wood county, on the Maumee River. He has just left me, and has reported that a Tract has been put into every house in that county. A Tract Society has been formed Auxiliary to the American Tract Society. A private colletion only had been made, when he left, which amounted to $12 11. He related that a man who had subscribed fifty cents at the organization of the Society, returned and begged to be taken off—he could not afford to pay it. He was released by a by-stander offering to pay it for him. But the deed lay heavy on his conscience, and he had no peace till he had paid the Treasurer three dollars, to be expended in Tracts for the benefit of an adjoining county. The Tracts were exciting such an interest, as had never before been felt in that region! There is now a most joyful work going on at Mackinaw, and it originated from a half-bred Indian reading the Tract "Heaven Lost." The particulars of this work, as I have just heard them from the lips of one of the Missionaries, would cause you to bless that kind Providence which has made you a Tract Agent."

BIBLE CAUSE IN VIRGINIA.

At a meeting of the Managers of the Bedford County, (Va.) Bible Society on the 22d ult. it was resolved "that with the blessing of God, every family in the County of Bedford, which will receive the Bible, shall be supplied within six months." The next day a meeting was held to assign districts to any one who might be willing to explore them, and among those who appeared to offer their services was the Rev. James Mitchell, who is now more than *eighty years of age*, and two or three others who are nearly as far advanced in life! A correspondent of the Richmond Family Visitor says:

"They take their districts like young men, and one of them said in a note to the Managers, "Don't be afraid of giving me too large a district." —*This looks as if the generation gone by was coming back from the borders of eternity, to do their work over again, and do it better.* Where are the young Christians, who will not gird on the whole armor of God and fight the battles of the Lord, when such veterans are again drawing the sword of the Spirit?"

THE SPIRIT OF '76.

A veteran of the revolution, in Berkshire county, Mass. whose character had long been without reproach, was visited soon after the formation of a Temperance Society in his town, and respectfully invited to co-operate with them in their work. He replied, very kindly, "I beg you will excuse me, gentlemen. I honour your motives, and approve your proceedings, and hope you will have great success. But old people don't change easily. I learned to drink when I was in the army, and have always been in the habit of taking a little with moderation, as you know, gentlemen; and now in my old age, it seems like a necessary comfort, and I can hardly think of giving it up. I hope you will succeed, and that the next generation will be wiser than their fathers; but really, gentlemen, I think the old soldier must be excused."

The committee withdrew, perhaps a little sorry to fail in obtaining the name of so worthy a man, but with no diminution of their respect or affection for one whom they all venerated as a father.

A few months afterwards, they visited the old man again, and said, "We have come to see you again, sir, for we find ourselves in a difficulty. We go to our neighbours who drink, and are in danger of drinking too much, and endeavour to persuade them to give it up. But they all say, Judge —— drinks, and why should not we drink?" The spirit of '76 was touched. "Give me your paper, gentlemen," said the patriot; "it shall never be said that an old seventy-sixer was found to stand in the way of a measure so necessary for his country as the temperance reformation. I have conquered the British, and I can give up drinking. If my name or example can do any good, they are at your service."

FEMALE HEROISM.

Under this title, a story is going the rounds concerning a Mrs. Connelley of Warwarsing, Ulster Co. N. Y. who, having been to carry dinner to her husband at work, caught a young bear when returning, and carried it home! A writer in the Western Intelligencer (Ohio) says this was a heroic deed; but gives another story as a counterpart. A Mrs. C. in another part of the state of New-York, was happy in the affections of a faithful husband, till the company of good friends transformed him into *a moderate dram-drinker, an idler, a toper*, and finally a *tyrant*, who would beat her when in his cups because her tears reproached him. In this condition, her spirits rose, and her ingenuity invented the means of deliverance. She sewed him up strongly in the bed-blanket one night, when he lay as a log upon his bed, and prepared to decamp with her lovely babe to her father's house. She did not depart, however, till the morning restored his senses; nor till she had given him from head to foot a very affectionate drubbing with the well-known blue raw-hide which he had so often employed upon her. This flaggellation, though received at the time with threats and curses and cries of murder, wrought his reformation, and in one year she ventured to return and dwell with him. Now says the writer, "your readers will judge who best deserves the distinction of *heroine*; she who caught a bear, or she who reformed a drunken husband."

From the Visitor & Telegraph.

PROGRESS OF TEMPERANCE.

This cause is surely making *progress*. And the principles adopted by its friends, ensure to them a victory whose effects will be permanent. The sentiment which they generally adopt, is *the total abandonment and universal proscription of ardent spirit*. An enemy subdued in this way, will never rise again, while the advocates of Temperance act in accordance with their principles.

But we will not leave the assertion made above without proofs. As it is desirable that both the advocates and opposers of Temperance measures should know that the *cause is making progress*, we exhibit a summary of facts as evidence of its prosperity.

A gentleman of the first respectability in Middlesex, informed us a short time since, that the Society in that country is increasing in members and influence, and making friends of opposers—and of those who injure the cause more than opposition —*of the lukewarm* who will drink a little temperately.

Falling Spring Temperance Society.—At the annual meeting of this Society, held at Fancy Hill, Rockbridge county, on the 27th ult. the following resolutions were adopted.

Resolved, That this Society consider the intemperate use of wine, cider, beer or other potations, as equally reprehensible with the use of ardent spirits.

Resolved, That in the opinion of the Society, it is highly pernicious to the morals and interests of the community for merchants to give or sell ardent spirits to their customers, and that all proper means should be used by the friends of temperance to bring this practice into disrepute.

A gentleman in the County of Greenbrier writes to us as follows:—"Our temperance measures go on well; many, very many act under the influence of this cause. A friend of mine raised a large barn a few days since, without a drop of ardent spirits. In the same neighborhood a year ago, such a thing would have been impossible. The most cheering prospect with us is that our young people are adopting the principles of our Temperance Society; and many of the poor, who were sinking under the curse of intemperance and were lost, *have refrained—have abandoned the poison!* A great change is already witnessed in the condition of their families!

A correspondent of the Journal of Humanity in Buckingham, states that the two Societies in that county comprise between 80 and 90 members; among whom great varieties of moral and intellectual and professional character may be observed.—The desk, the professions of law and medicine—the different denominations of Christians—the work-shops, the fields, are all represented in these societies. I mention this fact to show that the spirit of reform is pervading every rank and condition of society. Some are hostile to the progress of our work;—the cry of Ephesus is still heard, and will be heard, I suppose, as long as the craft of the drunkards is opposed by measures which threaten to render their calling a disreputable one.

Claibourne Co. Alabama.—A gentleman in Claibourne, says:—"Our Society is but in its infancy—it has to contend with violent opposition. But it is in vain to contend with the Lord. It is his cause, and I know it will prosper. It has already done much good, and appears to be gaining ground every day. I hope God will carry on this work until the evil is entirely banished from our land."

Litchfield Co. Connecticut.—A county Society was recently formed in Litchfield. The Hon. John Cotton Smith was elected President. More than one hundred gentlemen of standing, piety, talents, wealth and influence, were assembled in the Court-house on the occasion.

There are now more than three hundred men in that county who are fully enlisted on the principle of entire abstinence; one Society only has enlisted for a year; all the rest have enlisted during the war—during life.

Diminution in the sale of Brandy—From the Review of the New-York Market for the week ending the 20th of June, as given in the New-York Daily Advertiser we make the following extract.

There appears to be a material falling off in the consumption of all foreign spirits, and particularly brandy. The importation of the first five months in 1828, was 6815 pipes, and for the same number of months in 1829, only 1714, being 5101 pipes less. And notwithstanding, the duty is now raised to 63cts. per gallon, the price is now lower than it was under the old Tariff; and the present prices must give a ruinous loss.

Last year there were 108 licenses for allowing the sale of ardent spirits, issued in Rochester, N. Y. This year they are reduced to 80.

A highly respectable Society for the promotion of Temperance has been formed at Warrenton, Fauquier county, Va.

A merchant of Boston has just fitted out a vessel which sails without ardent spirits on board; and has also sent directions to his farm in the country, that none shall be used there.

The Middlesex Temperance Society, Conn. goes on in its strength. At the last monthly meeting, the accessions reported were 45 male members and 56 female; making the present number in 16 towns and parishes, 854 males, 915 females; total 1769.

Gen. Erastus Crafts, of Laurens, Otsego County, N. Y. from a sense of duty, has stopped his distillery, which has been in operation for more than thirty years.

MR. KING'S JOURNAL IN GREECE.

(Continued)

Visit to Tripolitza.

Tripolitza, at the commencement of the revolution, was a large fortified city, containing about twenty-five thousand inhabitants; fifteen thousand of whom were Turks, and ten thousand Christians. The number of houses was estimated at about five thousand, in the midst of which rose here and there beautiful mosques and churches.

On entering the city, I felt for the first time since my arrival in Greece, that I was in a country that had been visited by a barbarous enemy. At Poros and Egina, Trezene and Epidaurus, the enemy had not been; and Napoli had only been shattered by the cannon of Grevas, in a civil feud. At Argos, I could fancy that some terrible conflagration had caused the ruin which I saw. And as to the small villages, which I had seen in ruins, I could easily suppose that they had been destroyed by a few men, and might by a few men be rebuilt. But Tripolitza presented such an extended heap of ruins, as it appeared to me I had never before seen. I had seen the far famed ruins of Thebes and Tyre, and Balbeck and Sardis. But there the busy hand of man has removed much of the rubbish, and over much more earth has spread her green mantle; so that all that meets the eye of the traveller, is here and there the wreck of some mighty monument, which shows how great must have been the ruin which time now conceals, and the extent of which is left to history and imagination to determine. But at Tripolitza, the ruin is new and complete. Nothing is covered, and nothing left to the imagination—it presents to the eye, one mingled mass of the ruins of walls and towers blown up, houses burned, and mosques, churches, and baths razed to the ground. It was destroyed by Ibrahim in his anger, last February, after the battle of Navarino.

And even the sight of the former inhabitants, who are now returning and clearing away the ruins, and erecting habitations, tends to make a deeper impression on the mind with regard to what they have suffered. If all were silent, and nothing to be seen but the lizard running over the prostrate marble columns, one might feel a kind of relief in fancying that the former tenants of these habitations were now reposing in a better world, or had passed beyond the reach of human aid and sympathy. But he sees lank, meagre, human beings, huddled together in a little cabin, or roaming the field in quest of something to satisfy hunger. I could scarcely believe, when I was told by the officers of the police, that there are now assembled here 5 or 6,000 persons. Many of them are engaged in some small mercantile business, and have the means of procuring a comfortable subsistence as it respects food and clothing, but very few have as yet what may be called a comfortable dwelling. But I have already delayed too long at the gate of the city, and will now enter. Winding my way through streets, half cleared of ruins, I was conducted to the man who had the key of the house above mentioned. The key was produced, the house opened, and leaving my servant to put in my baggage, I went to call on the chief men. But not finding them, I returned, and was a little disappointed at finding my lodgings to consist of a single small room, with a floor of earth, without a chimney, and without a window. Cold and comfortless, I sat down and got a few coals placed in a vessel by my side, and ate my dinner, which consisted of bread and cheese, and sallad.

After dinner I called again to see one of the principal men, who received me, very politely, and went with me to call on the Governor's Secretary, as the Governor was not there. The Secretary showed me distinguished marks of attention, and did all in his power to procure for me a decent lodging. At his house I met with a man whom I had seen at Egina, who expressed much joy at seeing me alive, saying, that only about three days previous he had heard that I was dead, and that I had left to the Greek government an immense sum of money. After spending a little time with the Secretary, a man present invited me to go to his house to lodge. I was happy to accept of almost any invitation, as the rain was falling most copiously, the weather cold, and I expected a storm of several days. The man who invited me was Photias Chrusanthopoulos, formerly Secretary to Colocotroni. He lives in the same house with his father-in-law Sardelles, both of whom welcomed me in the most cordial manner to their habitation, which was probably the best in Tripolitza. The son-in-law insisted on my taking his room, in which was a bedstead, (an uncommon thing in the Morea, and he and his wife slept on the floor. Every attention which he and the whole family could bestow, was shown me.

The next day the Governor's Secretary, and many of the first people in the place, called to see me, and I conversed with them on the subject of religion. All said they believed that the religion of the Gospel would soon be their religion, as in America. With them I went to see the ruins of the city, and the state of the poor.

Several of the first people called to solicit me to establish a school for the instruction of their children. The expense according to the opinion of some of them, would be 4,000 piastres for a house, and 1,500 piastres a year for the teacher—in all about $400.

Within eight hours distance are, as I was informed, sixty-five villages, about sixty of which were burned by Ibrahim—and there may be now in the whole district of Tripolitza, twenty thousand inhabitants. There are now a few small schools taught by priests, but my host said, the people wish for Lancasterian schools, and for teachers who are not priests.

On Friday the 7th, the rain still continued—made a few calls—spent some time at the house of Papadakes, one of the chief men, in very interesting conversation with him and his family, and Chrusanthopoulos, on the subject of religion and education. All expressed a great desire that there might be a school established for females.

Papadakes appeared to me to be a man of some intelligence, and a good deal of reflection, and of what is usually termed "a very good heart." He seemed to be fully aware of the ignorance of the people, and of the priesthood, and of the importance of reform. He observed to me, that forty years ago it was considered a crime for any of the laity to read the Bible; that about twenty five years ago a great change in the views of the people was produced by various causes, among which was the establishment of a school at Smyrna, and a few Greeks resorting thither to be instructed, and returning with more liberal views than they had before entertained, and conversing extensively with their friends; the establishment of other schools in other places; some few travelling in different parts of Europe; commerce and intercourse with enlightened nations. Now, said he, all wish to have the Gospel, and to put it into the hands of their children. In 1805, a school for the ancient Greek was established at Tripolitza, under the auspices of Beli Pacha, son of Ali Pacha of Yarnina, and about *one hundred* scholars were taught in it. He considers the Greeks as a redeemable people, if they can but have the means of instruction. Says, their greatest faults arise from ignorance, rather than from wickedness of heart, and that if they could hear the truths of the gospel from the priests, they would soon improve.—I need not say, that I listened to such conversation with great pleasure, and with intense interest.

In the evening I read a portion of the New Testament and expounded. The whole family seemed delighted, and with much apparent cordiality united in prayer. Chrusanthopoulos and his wife said, they would swear to follow my religion and do as I should command them. I told them that I did not wish them to follow my religion, but the religion of the Gospel, and not to obey me but Christ. They then said they would procure a New Testament, and follow that, and expressed a desire that I should remain and preach in the church, the next Lord's day. The husband confessed, that his life had not been such as it should have been, and really seemed to me to feel a little anxiety about his soul. After I retired, I heard the family conversing on the scenes of the evening, and expressing a desire that I should remain and preach in the church.

FOREIGN NEWS.

Letters from Vienna announce again that Persia has declared war against Russia, and that hostilities have commenced by the taking of two fortresses.

According to intelligence from Semlin, the Porte is apprehensive of an attempt on the part of the Russians to make a descent in Natolia. Active efforts were in consequence making to fit out a fleet for the Black Sea. Among the rumors afloat was that of the Turks having made a sudden attack on Kavarna and Balczyk; and put the whole of the Russians to the sword.

The Report is again circulated in Germany, that the kingdom of Hanover is to be made independent of England, under the Duke of Cumberland.

The Emperor and Empress of Russia made their public entry into Warsaw on the 18th of May, accompanied by the hereditary Prince, and the Grand Duke Constantine and Michael.

A woman aged 70 years, and who was supposed to be only worth a rent of 400 francs, died lately at Lyons, leaving by her will 200,000 francs to the city, on condition of its founding an establishment for orphans.

The reigning Duke of Oldenburg, died suddenly at Wiesbaden, on the 20th of May, of apoplexy.

From Buenos Ayres.—Accounts received by the U. S. sloop-of-war Boston, arrived at this port on Tuesday, state that as late as the 29th of May the city of Buenos Ayres was still closely invested by the troops of Lopez and Rosa. There had been some slight skirmishing, but nothing decisive had occurred. Lavalle, Provincial Governor of Buenos Ayres, was losing ground, and the Montenros had possession of the suburbs. The latter were the most popular among the citizens.—*N. Y. Obs.*

DOMESTIC.

Thunder Storm.—Much damage was done in New-York by a thunder storm or tornado of a few minute's continuance on Sunday afternoon. The following particulars are from the Commercial Advertiser. Four new buildings in First street were blown down. A high chimney of the three-story house No. 308 Pearl-street, was blown down, and fell upon the chimney of the adjoining two-story house, No. 310, and the two falling on the roof of the latter, crushed in the entire of the rear roof and part of the front. Several large trees on the Battery, St. John's Park, and other parts of the city were torn up by the roots. The sloop Guerriere, of Rhinebeck, at the Albany basin, lost her mast and bowsprit. The mast in falling struck Mr. Bergh, the Captain, who was at the tiller, and whose thigh bone was fractured near the socket; he was also otherwise badly injured. The ship John Linton, drew up the post to which she was made fast at the foot of Robinson-street, drifted up the river, and finally grounded near Beach-street. The steam-boat Citizen, coming up the bay, had her awning and railing torn to pieces. Several sail-boats were upset in the North river, and one in the East river containing two persons, one of whom was drowned. Three sloops were driven on shore at Hallet's Cove. The Congregations which were worshipping at the time in several of the churches, were much alarmed and the women shrieked aloud.—*N. Y. Observer.*

MISCELLANEOUS SUMMARY.

Curious Indian Tradition.—In their last treaty with the Florida Indians, the government of the United States agreed to allow $1,000 a year to support a teacher among them at Tampa Bay; Governor Duval states that at a council recently called, the Indians declined receiving a teacher, because, 'as far as their observation extended, learning had made those Indians who had received it, 'great rascals,' having enabled them to sign away the lands of the rest without their knowledge or consent. They say also that the Great Spirit intended them for warriors and hunters, and give in proof the following tradition:

The Great Spirit, they say, first made the black man, but did not like him; he then made the red man, was better pleased with him, but not entirely satisfied; he then made the white man, and was very much pleased with him. He then summoned all three in his presence. Near him were three great boxes, one containing hoes, axes, and other agricultural and working implements. In another were spears, arrows, tomahawks, &c.; and in the third, books, maps, charts, &c. He called the white man first, and bid him choose. He advanced, attentively surveyed each of the boxes, passed by that filled with working implements, and drew near that in which were tomahawks, spears, &c. Then the Indian's heart sunk within him. The white man however passed it by, and chose that in which were the books, maps, &c. Then they say the Indian's heart leaped for joy. The red man was next summoned to make his choice. He advanced, and without any hesitation, chose the box containing the war and hunting implements. The other box was therefore left for the black man. The destinies of each were thus fixed, and it was impossible to change them. They inferred, therefore, that learning was for the white man, war and hunting for the Indian, and labor for the poor negro.

N. Y. Obs.

Price of Newspapers.—The price of the Canton Registers (China) is 50 cts. a number, and the size about one third as large as the sheet in the reader's hands. The price of a London daily paper, $10. Of the Mecuria Pernano, published daily at Lima, small size, 12 1-2 cts. a number. Of the Journal de Commercio, published daily at Rio Janeiro, small size, $25.—Diario de la Havana, small, $24. Of the Gaceta Mercantil, Buenos Ayres, daily, small, $48. British Packet, same place, weekly, $16. National Gazette of Greece, twice a week, small, $24. Journal du Havre, daily, small, $9 27. Journal du Commerce, Paris, $15. Gibraltar Chronicle, very small, $8.

Considering the size of American newspapers, and the quantity of matter generally contained in them, they are unquestionaly cheaper than any thing else of the kind the world over.

Preservation of Greenland Missionaries.—In autumn, last year, Brother Popp and I experienced a particular preservation of our lives. We went out in the woman's boat to cut grass, and on our return, stopped at a place, about an hour's row from Lichtenfels, to complete our cargo. Here we succeeded so well, that we might have got home in good time, if a strong contrary wind from the north had not prevented our putting off immediately, but as the wind generally falls towards evening, and most of the party were of opinion that we might venture to set out, all representations of the danger of so doing were in vain, and the desire to be with their families prevailed. But we soon found reason sufficient to repent of our rashness. As night approached, instead of falling, the wind rose to a perfect storm, the sea ran mountains high, and the wild waves breaking upon the neighbouring rocks, afforded by a tremendous and foaming surf, the only light we could discover, which, however, made our dangerous situation the more frightful. Gladly would we have returned, but that was not possible. We now made several attempts to find protection, by putting into some bay, but as they were all choked with drift-ice, whenever we approached, the boat was dashed by the fury of the waves against the loose flakes so violently, that we feared every moment it would be cut to pieces. We therefore could do nothing, but keep rowing in open water, and cast ourselves upon the mercy of a compassionate God. Our female rowers had lost all courage, and proposed to cease, exclaiming that their feet never more would touch dry land; with difficulty we prevailed upon them to persevere, exhorting them to trust in the Lord. Having combatted for seven hours the fury and resistance of the wild ocean, we at length succeeded in gaining some smooth water, behind a promontory, where we waited till it grew calmer, and arrived about sun-rise at our home. All our people were astonished at the mercy of God in saving us during this dreadful night, spent in a frail skin-boat, amidst such waves as threatened every moment to overwhelm us. I cannot say that I despaired, for I depended upon Him, who has noted my days in His book, and He comforted my heart, but I felt at the same time, that it is difficult to maintain confidence in God, with the same freedom, when we have brought distress upon ourselves by following our own devices.—*United Brethren's Miss. Intell.*

Example for Duellists.—The Earl of Winchelsea, (says an English paper,) who not long since had a duel with Wellington, has withdrawn his name from the British Society for promoting the religious principles of the Reformation. He was one of its Vice-Presidents; and in a letter to the Secretary of the Society, he assigns as the reason for withdrawing his name, his "violation of the laws of God and man, of which he felt he had been guilty, and which rendered it unfit that his name should appear at the head of a religious institution!"—It is pleasing to remark, that notwithstanding the ruins of the fall, man has a conscience, an apprehension of right and wrong. Would it were the case, that every duellist in our country would shut his mouth in relation to every pretension to religion, till he had most deeply repented of the injury done to his country and cause of God.—*Christian Watchman.*

Rejected Liberality.—We learn that the Governor of Virginia, several weeks since, received a consignment of "Prayer Books" from some benevolent individual or association at the North, together with a letter, (whether anonymous or not, we do not know,) requesting his Excellency to distribute them among the Executive and such families in our city as his judgment should think most in need of such a book. On examining the contents of the "box," however, instead of the "*Book of Common Prayer*," as was supposed, they proved to be "Unitarian Prayer Books." Gov. Giles, not choosing to assume the functions of an Unitarian missionary, ordered them to be replaced and returned to the benevolent donor. Similar presents, we understand, have recently been made to the Executive Heads of several other States. Such zeal is worthy of imitation in a better cause.

Visitor & Telegraph.

The Sabbath in Germany.—In no part of Germany which Mr. Dwight visited, is the Sabbath regarded as holy in the American acceptation of the term. Protestants and Catholics act alike. "The only difference," says Mr. D. "between the Sabbath and other days is, that no newspapers appear on that day, and that the shops are shut. The latter, however, is not generally necessary; it results from the custom of devoting the day to recreation, rather than from a belief in its sanctity. The laws, however, of many of the cities, require that the shops should be closed during divine service. For five-sixths of the population of Northern Germany, it is a day of mere amusement; particularly for hunting the hare and for shooting, among the higher classes; for duelling with the students; and for dancing and walking, in the summer, among the lower class of citizens.

Death of the Queen.—It appears that the death of the Queen of Spain was occasioned by a catarrhal bilious fever. On the 7th May, she received the sacrament, and public prayers for her recovery were ordered to be offered in all the churches throughout the Spanish dominions.

N. Y. J. of Com.

Influence of a Religious Journal.—A lady in England has recently forwarded to the Treasurer of the American Education Society, a donation of *one thousand dollars*. She states that "she had been induced to make this donation by reading a few numbers of the 'Quarterly Journal,' which had been sent to her by a friend in America.—*Vis. & Tel.*

Useful Information for Gardeners.—The ravages of the yellow striped bug on cucumbers and melons may be effectually prevented by sifting charcoal dust over the plants. If repeated two or three times the plants will be entirely secure from annoyance.

The 4th of July was celebrated in Danville by the Trustees, Professors, and students of Centre College, joined by the citizens of the town. Two orations were delivered by young gentlemen, (students of College) which were fine specimens of Juvenile talent and oratory. The day was ushered in by the roar of cannon and musketry, and we take pleasure in saying that disorder, drinking, barbacues and turf dancing, were not suffered to pollute *the day* that ought to be hallowed in the breast of every American. In honor of the morals of the town, "every thing was done decently and in order."—*Olive Branch.*

The New-York Journal of Commerce calculates that 5,600 dollars worth of rum a year, is drank in one manufacturing establishment in that city, where there are 200 workmen.

There are, says the Boston Recorder, "in this city 4 children, six years of age, who were born at one birth, two girls and two boys."

The Georgia Journal remarks, that since the formation of Temperance Societies in that State, not less than 1000 families have wholly given up the use of ardent spirits, and 1000 more use but half the quantity which they did two years ago.

In one room, in the Tower of London, 150,000 stand of arms are tastefully arranged. The Government gave Mr. Harris a pension for the plan.—At Wolwich, in one apartment, there are equipments for 30,00 cavalry.

John Ollenbockengraphensteinertsofen has a letter to his address in the Baltimore post-office.

CONSISTENCY OF CHRISTIAN CHARACTER.

We are informed on the best authority, that a gentleman in our State who is well known and highly respected in the section of country around him, has resigned the *office of Post Master*, because its duties under the present laws of this department of government, *required him to violate the dictates of conscience and the divine law, in attending to the duties of his office on the Sabbath.* This sacrifice of office, of what is considered one's *right* in this country, to the rights of God, while it reflects honor on his character and profession, and illustrates the influence of Christian principle, is a practical comment on the nature and tendency of those laws which require good citizens either to renounce the observance of the principles which have saved and blessed their country, or to renounce their claims to stations of usefulness which its government ought to hold accessible to all qualified to fill them.—*Vis. & Telegraph.*

OBITUARY.

(*Communicated.*)

Died, at his residence in Jessamine County, (Ky.) near Nicholasville, on the 29th of January last in the 63rd year of his age, Mr. Joseph Chrisman, Sen. The deceased was an early settler in Kentucky, and a correct, worthy old gentleman, and lived on his present farm until his death. He had been confined to his house for several months with a liver complaint, and for the last two or three weeks almost exclusively to his bed. An eminent Physician of Lexington, had been prescribing medicine & visiting him occasionally for some time, and the last medicine he took was an emetic, which did not have the desired effect; he then determined to take no more, being well convinced that his disease was incurable. On Sunday the 13th of January, he was taken a great deal worse, and suffered great bodily pain, and sent for the different members of his family, believing that he could not survive till morning. In the evening he became so weak that his voice nearly failed him; however, at intervals he conversed for awhile on the subject of religion and death, and explained the pleasure and happiness of those who depend on Jesus for salvation; for he had been a member of the Presbyterian church in Nicholasville for some time previous; and urged those around him to seek religion, bottomed on Christ the Rock of safety, as the only sure means of making them happy, here and hereafter. He advised his brother, who was present, (and who is rich in the goods of this world,) to lay aside the cares of the world and prepare for the next; said he, "you are the only brother I now have living, you are getting old, and cannot expect to survive me many years; but first seek the kingdom of Heaven, and all things shall be added upto you." He then called for his little son, (the only one he has living) and took him by the hand and said, "My son be an obedient and dutiful child to your mother, kind and affectionate to your sisters and their husbands, and try and serve the Lord. May God Almighty bless you." To the other members of his family he said "you are all my children, and I want you to place your faith, hope and trust in Jesus. He is able to save to the uttermost. It is better to serve him and be happy, than to serve the prince of this world, and be miserable. I pray for you all daily." He then kissed and embraced his wife, (who is also a member of the same church) and "encouraged her to go on with the work she had already begun, and when you have finished the task allotted to you, meet me in Heaven, where parting shall be no more: we have lived in peace and harmony together near forty years, but I feel that I must shortly return to my kindred dust: dont grieve after me. I am well assured that I soon shall meet my Saviour in Heaven." What a feast for those who have already put their trust in Jesus, and what a lesson for those who have not! He would often say of a morning, I expected to have died last night, but still I am alive, and that is all; at evening he would say, I thought I should have died to day, but a yet alive. He continued in this situation still ting weaker, until the 29th of January, at 3 o' in the evening, when he expired.

POETRY.

Selected for the Luminary.

FROM A LADY'S SCRAP-BOOK.

A DREAM OF HEAVEN.

Lo, the seal of death is breaking,
Those who slept its sleep are waking,
Eden opes her portals fair!
Hark, the harps of God are singing,
Hark, the seraph's hymn is singing,
And the living rills are flinging
Music on immortal air!

There no more at eve declining,
Suns without a cloud are shining
O'er the land of life and love;
Heaven's own harvests woo the reaper,
Heaven's own dreams entrance the sleeper,
Not a tear is left the weeper
To profane one flower above.

No frail lilies there are breathing,
There no thorny rose is wreathing
In the bowers of paradise;
Where the founts of life are flowing,
Flowers unknown to time are blowing,
'Mid superior verdure glowing
Than is sunn'd by mortal skies.

There the groves of God that never
Fade or fall, are green forever,
Mirror'd in the radiant tide:
There along the sacred waters,
Unprofan'd by tears or slaughters,
Wander earth's immortal daughters,
Each a pure immortal's bride.

There no sigh of memory swelleth,
There no tear of misery dwelleth,
Hearts will bleed or break no more;
Past is all the cold world's scorning,
Gone the night and broke the morning,
With seraphic day adorning
Life's glad waves and golden shore.

Oh, on that bright shore to wander,
Trace those radient waves meander
All we lov'd and last to see,—
Be this hope so pure, so splendid,
Vainly with our beings blended?
No' with time we are not ended,
Visions of Eternity!

From the Spirit and Manners of the Age.

THEY ARE NOT THERE.

They are not there! where once their feet
Light answer to the music beat;
Where their young voices sweetly breath'd,
And fragrant flowers they lightly wreath'd.
Still flows the nightingale's sweet song;
Still trail the vine's green shoots along;
Still are the sunny blossoms fair;
But they who lov'd them are not there!

They are not there! by the lone fount,
That once they lov'd by eve to haunt;
Where, when the day-star brightly set,
Beside the silver wave they met.
Still lightly glides the quiet stream;
Still o'er it falls the soft moon beam;
But they who used their bliss to share
With lov'd hearts by it, are not there!

They are not there! by the dear hearth,
That once beheld their harmless mirth;
Where thro' their joy came no vain fear,
And o'er their smiles no dark'ning tear.
It burns not now a beacon star;
'Tis cold and fireless as they are.
Where is the glow it used to wear?
'Tis felt no more; they are not there!

Where are they then? Oh, passed away,
Like blossoms wither'd in a day.
Or, as the waves go swiftly by,
Or, as the lightnings leave the sky.
But still there is a land of rest;
Still hath it room for many a guest;
Still is it free from strife and care;
And 'tis our hope that they are there!

MISCELLANEOUS.

From the Magazine of the Ref. Dutch Church.

COUNT VON BULOW.

The name of Count Von Bulow is well known in the military circles of Europe. He was a polished man and a gallant soldier. He brought up the Prussian corps, which turned the tide of battle on Waterloo field. But this brave soldier is now a distinguished preacher of the gospel of Jesus Christ.

On the 16th of February, 1827, he was ordained in London as a missionary, under the direction of the British Continental Society.

When the usual questions put on such occasions were put to him, he rose and delivered the following interesting statements:—

"My religious education was very much neglected indeed, and the persons to whom it was entrusted, did not bring me up in the knowledge of the pure and unadultered word of God, but rather sowed the seeds of infidelity in my young heart, which were cherished and watered by all around me, according to the "spirit that worketh in the children of disobedience." The first thing worthy the name of a serious thought, that impressed my mind, was the desire of investigating and ascertaining the immortality of the soul; but as I knew no person to whom I could apply for direction, I began to read all the works I could get, both ancient and modern, on this subject. Several years, however, passed away without any satisfaction. I had very early enlisted into the military service, and this was certainly the worst school I could have entered. In the course of the continental wars, the armies of the different nations were deeply imbued with the spirit which had breathed in the French literature of the last century, and with which the hosts that issued from that country were inspired. I was twenty-eight years old before I possessed a Bible, or had an opportunity to read it, nor do I remember to have seen more than one, except in my father's house, which I left very early. The Count Von Secindorff, minister of state to the king of Wurtemburgh, was the first person that asked me if I had a Bible, and on my replying in the negative, he presented me with one. I read it very diligently, out of respect to him, for whom I had great personal esteem, and through my regard for old age, which I had always reverenced. I cannot explain my different feelings during the ensuing five years; they were constantly ebbing and flowing. I had some convictions of [illegible] sinfulness of sin, and struggles against it. [illegible] had to bear to be called a saint, because I [illegible] some regard to public worship; and it was [illegible] that I read the Bible, a practice which was looked upon with the greatest contempt by the greater part of the officers. The remembrance of my dear departed mother's conduct on her death bed, who used to make me read to her, and pray with me, induced me at this time to pray to God. In the spring of 1818, I was in such a state of restlessness, for which, indeed I could give no reason, that I determined to travel. I passed rapidly over a great part of the continent, and by the leadings of divine Providence, was directed to Scotland, where I arrived at the latter end of the year. Here I was introduced to that worthy minister, the Rev. Dr. Thomson, of Edinburgh, by conversing with whom, it pleased the Lord to remove the blindness of my soul, and to lead me to know and to believe the Bible to be truly the inspired word and will of God revealed to man. While arguing with him on the subject of creation, as related by Moses, he asked me if I believed there was an Almighty God, and having answered in the affirmative he said, "Well, Sir, he then can have created the earth as it is created; and neither you nor any other man can prove the contrary, or should dictate to him how he ought or ought not to have done it." I had nothing to say in reply, and the topic was dropped; but although I cannot remember my feelings very exactly at that moment, or in the course of the day, the evening found me in my chamber, and on my kness, thanking God, through Jesus Christ, who had shown mercy to a poor benighted sinner. I had before a great deal of knowledge of the contents of the sacred book: I understood the letter, but not the spirit. Now, however, I understood that salvation, which is by faith in Jesus Christ, by whom all things were made. I could now no more live to myself, or be the servant of sin; no more could I have worldly honour and glory for the objects of my pursuit; nor could I find it consistent to be at the same time a soldier of the Lord Jesus Christ, the Prince of Peace, and of an earthly prince, a soldier of life and of death. I therefore left the military service, determined to devote myself to the work of the Lord.

"When the Lord gave me eyes to see his glory, I also perceived that the whole world was lying in wickedness. I saw the dreadful gulf from which the merciful hand of God had rescued me: I saw all my relations, friends, and acquaintances, hurrying with all their might to the precipice. I knew that infidelity prevailed greatly over the whole continent. I had visited most parts of Europe: I had addressed myself to the ministers of all the nominal churches; but, incredible as it may seem. I had not met above five or six, who confessed that they believed in Jesus Christ as the Son of God. And could I know this, and could I have partaken of the marvellous love of God, without being filled with compassion? Could I have any other desire than to be an instrument in the hands of God, to go forth and proclaim the great things the Lord had done for me, and to call my fellow men with a loud voice, to warn them to turn to the Lord, that their souls may be saved? These are the impressions that were then immediately impressed on my mind, and I humbly supplicated the Lord to make use of me for this purpose. I have ever since endeavoured to prosecute this object, and the Lord has indeed wonderfully assisted me in my weakness, opened doors for me, and furnished me with means; and I trust he will bless my feeble efforts to the glory of his most heavenly name."

THE PRAYING WIFE.

In the village of B——— the first seal to the preaching of a minister there was a poor woman, the wife of a day labourer. Previously to this time they had lived very happily together; but now the husband became a bitter persecutor, and because his wife would not relinquish the service of God, he frequently turned her out of doors in the night, and during the winter season. The wife, being a "prudent woman," did not expose this cruelty to her neighbours, but, on the contrary, to avoid their observation, she went into the adjacent fields, and betook herself to prayer; and often, in a subordinate sense, it might be said of her—

> "Cold winter, and the midnight air,
> Witness'd the fervour of her prayer;
> The desert her temptations knew—
> Her conflict and her vict'ry too."

Greatly distressed, but not in despair, her only encouragement was, that with God all things are possible; she therefore resolved to set apart one hour every day, to pray for the conversion of her persecuting husband. This she was enabled to do, ***without missing one day for a whole year.*** Seeing no change in her husband, she formed a second resolution to persevere six months longer, which she did up to the last day, when she retired at about twelve o'clock as usual, and, as she thought, for the last time. Fearing that her wishes in this instance might be contrary to the will of God, she resolved to call no more upon him—her desire not being granted, her expectation appeared to be cut off. That same day her husband returned from his labour in a state of deep dejection, and instead of sitting down, as usual, to his dinner, he proceeded directly to his chamber. His wife followed and listened, and, to her grateful astonishment, he who used to mock had returned to pray. He came down stairs, but refused to eat, and returned again to his labour until the evening. When he came home, his wife affectionately asked him what was the matter. "Matter enough," said he, "I am a lost sinner. About twelve o'clock this morning," continued he, "I was at my work, and a passage of Scripture was so impressed upon my mind, which I cannot get rid of, and I am lost." His wife encouraged him to pray, but he replied, "O wife, it is of no use—there is no forgiveness for me." Smitten with remorse at the recollection of his past conduct, he said to his wife, "Will you forgive me?" She replied, "O yes." "Will you pray for me?" "That I will with all my heart." They instantly fell on their knees, and wept, and made supplication. His tears of penitence mingled with her tears of gratitude and joy. Both husband and wife from this time attended the means of grace. Theirs indeed became a "house of prayer," and they now together devote their lives to "works of faith and labours of love."—*Report of the English Baptist Home Miss. Society.*

From the American Pastor's Journal.

THE CONFESSION.

I once attended public worship in a plain country town in one of the northern states, when a circumstance occurred which interested my feelings not a little. From the drift of the discourse, which the minister with much seriousness and earnestness delivered, I perceived that the church had been engaged in some unhappy strife. Amidst this strife, their Christian character had lost its lustre. The minister exhorted them to repent of the sins with which they were justly chargeable, and to make hearty, humble confession of the deeds, by which they had dishonoured their Saviour and hurt His cause. At the close of the sermon, a man arose in the congregation, and began to speak, with considerable warmth and sharpness, of *the burdens* WHICH THE CONDUCT OF HIS BRETHREN HAD HEAPED UPON HIM. The minister at once interrupted him by putting the following question to him; "Mr. ——, have you *any confession* to make?" The man, somewhat embarrassed, looked up to the pulpit, and replied, "I thought I *was* making a confession." Upon this, the minister demanded, "Have you any confession *for yourself* to offer?" "It would take me a long time," answered the man, "to give a full account of the *burdens* I have had to bear." "Mr ——," said the minister, with some degree of earnestness, "*Have you said any wicked words, or done any wicked things, which you wish to confess?*" To this the man promptly replied, "No, SIR!"

The prompt "*No sir*," of this man has been not a little instructive to me. I have known people, who could eloquently and earnestly talk and pray about their "total depravity," who would never bear the gentlest reproof, which looked towards any of their individual faults. Alas! I have said to myself, notwithstanding your high-toned orthodoxy and seeming humility, how promptly do you answer "*No sir*," to the question, "Have you said any wicked words, or done any wicked things, which you wish to confess?" You mean nothing when you call yourselves "totally depraved."

In the course of a case of discipline, a church have urged home upon an offending brother the clearest proof that, in the alleged fault, he had been guilty. I have seen that brother arise, have heard him say, "I am indeed a poor sinner—am full of faults—am committing sin every day;" and then add, with some sharpness, "I shall not confess the crime you allege against me." I have been ready to say, while you own yourself to be full of faults, you have your "No, sir," to defend yourself against the charge of any single one of them!

While I implore forgiveness of the Saviour for my many sins, let me beware of that hardness of heart, and aversion to reproof, which send forth their astounding "*No, Sir*," to meet the charge of guilt. Z.

WILL IT BEAR TRIAL?

In the town of M———, in the state of New York, lives a Mr. B., who once openly denounced the Bible, as claiming to be the inspired word of God, and was a boisterous champion for the doctrine of universal salvation. So strong was his delusion, that he once epenly declared, that he would willingly, sword in hand, shed his last drop of blood in defence of his belief.

Being, however, seized with a violent disease, and apparently approaching that eternity where the awful decision of the truth or falsehood of his scheme would be made known to him, he was visited with some unwelcome misgivings. Although formerly among the boldest asserters of his favorite doctrine, he began to ask himself with solicitude, "will it *bear trial?* After all my confidence, am I willing to venture my ETERNITY upon it?" Then followed a period of awful suspense. It seemed as if the interests of eternity were concentrated in the inquiry then absorbing all the powers of his soul. But the suspense was short. A voice, as it were from heaven, seemed to say, "*Mene, Mene, Tekel.*" Conscience awoke, and the awful delusion fled. The wailings of the pit seemed too well deserved, too near to be scoffed at. A conviction of his own vileness at once swept away the whole array of proofs which he had so industriously collected in favor of Universalism. But although fully convinced, in his own mind, that the doctrine of endless punishment was no fiction, he still determined to die, in the view of others, an adherent of his former belief. He had formerly made repeated declarations, when hearing that others had recanted, "that whoever saw him die, would see him die a Universalist." The hour came, as he thought; and he could not bear to be called a coward. He therefore concealed his views for some time. But who can contend against God? Conviction increased upon conviction, until the burden of his sins became overpowering; and in anguish of spirit, he exclaimed, "I am undone! I must die—and an eternal Hell is my portion!"

His former associates now clustered around him. "Don't be frigntened—God is merciful and cannot do wrong." "I know it," he replied, "and that is what troubles me. His mercy I have abused, and deserve nothing but wrath. God will not do wrong. No, he will not do so wrong as to let me escape! I see no way to be pardoned!" Pen cannot describe the agony of his soul. He would point to the Bible:—"There—there is the book I have tried to deny and to abuse! I now believe it to be all true."

In this state of mind he remained for two weeks. The intense interest of his soul on the subject of its eternal prospects caused him to fasten on every thought that was suggested in relation to futurity. Some scattered, feeble recollections of Christ remained among the confused mass of his thoughts,—some lingering conceptions respecting an *atonement*, as having formed a part of the religion he had vilified in the days of his hardness of heart. Upon this atonement his soul fastened. A gleam of hope that possibly God might yet forgive him, entered his bosom, and he threw himself at once, as the chief of sinners, at the foot of the cross, resolving, if he should perish, to perish there.

Soon this troubled spirit found rest. He rejoiced greatly, believing with all his heart.—From that time he began to recover; and for more than a year has exhibited a faith and conversation in consistency with the doctrines of the cross.—*ib.*

THE TIME HAS NOT COME!

There are not a few persons, and there are amongst them, (which we regret) some professors of religion, who say, that the time has not come for the conversion of the Heathen World, and for sending abroad our valuable men as Missionaries. One of the best answers to this opinion is the eloquent passage below. It is extracted from a Sermon preached before the Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America, in Philadelphia, May 12, 1828. By Alonzo Potter, Rector of St. Paul's Church, Boston. He considers the obligations to Missionary effort to be the debt of Christians to the Pagan world, founded on Paul's word, Rom. i. 15—I am debter both to the Greeks and to the Barbarians—both to the wise and to the unwise.

"This cause is the cause of justice! this debt, is the debt of Christendom; and shame to the land—shame to the heart, that would evade it!

"And who would evade it! Who, because we happen to be the stronger, would tell these hapless nations to go back to their idols, and brood there over these unexpiated wrongs! Or who will say that the time for their illumination has not come; that they are not prepared to receive or to comprehend the gospel! that they must wait? And is this so? What! when God himself declares that the fulness of time has come; when he decided eighteen hundred years ago, that the world was ripe for the glad tidings of redemption, shall we profess ourselves wiser than him! Now that such improvements have been made in the arts and sciences; now that facilities for extending the knowledge, and securing the reception of the Bible have been so multiplied; now that the art of printing enables us to flood the world with the words of eternal life; now that navigation is opening to us new and unexplored regions, and almost annihilating the distance which divides them from us; now that the human mind seems stirred by some mighty impulse, and instead of being wedded to old systems of government or religion, looks abroad and talks of coming change—is this no time? The Apostles in face of the Roman power; in defiance of an idolatry more inveterate than the world ever saw; destitute of numbers, or talent, or influence; aided only by the gift of tongues, and the power of miracles, could go forth, and in 300 years win the whole civilized world to Christ! And shall we, with the power of acquiring all tongues; with the record of those same miracles to authenticate (which was all that the miracles themselves could do,) the divinity of our commission; assisted too, by so many, and such peculiar advantages—shall we stand, and parley, and say it is not time! Not time! when paganism seems smitten with infirmity, and tottering under the imbecility of old age! Not time! when the people of the saints of Most High, seem going forth in serious earnest, to take possession of the kingdom and dominion and greatness of the kingdom under the whole Heaven! Not time! when on every side we have proof positive, and occular, of the practicability, and the success of their enterprise! When the notes of Christian praise are heard from the cliffs of the north, and the isles of the south; from the shores of the east, and the wilderness of the west; when whole villages of Asia are seen subverting their idol temples, and tribes of Africa are heard calling out "for good men and good books," when the power and efficacy of Christian truth are witnessed in the renovated lives and happy deaths of many a Pagan Disciple; when from the dying lips of a Karaimoku, a Keopuolani, a Catharine Brown, there are heard almost at this moment, the accents of Christian peace and hope; is this not a time? When in God's name will be the time? Are we to wait till more generations shall have descended into eternity? Are we to wait till God, wearied with our sloth, shall work some miracle to reproach our unbelief, and supersede our labours? Are we to wait, till in literal truth, an angel of Heaven shall come forth; come to perform our duty; come to publish in our stead the everlasting gospel unto them that dwell on the earth, and to every nation and kindred, and tongue and people! Shall we——? No! while we have opportunity let us do good—let us do good unto all men. Now is the time, the accepted time! Ships are freighting for every idolatrous land; access is opening to every wandering and benighted horde—they wait, perhaps they long for our arrival; time presses—eternity is at hand; and soon we who can give, and they who might have received, shall stand together at the judgment seat of Christ. Yea brethren, the time is come; the set time to have mercy upon the Heathen!

ANECDOTE OF MELANCTHON.

The German Reformers, at the time of the Diet of Augsburg in 1530, deeply felt the danger of their situation, but they committed their cause unto their heavenly Father, and knew that all things would work together for good. An affecting anecdote in referenee to this confidence has been preserved. Luther and Melancthon, with some other divines, were assembled at Torgau, to consult about the measures proper to be followed in their present exigencies. After having spent some time in earnest prayer, Melancthon was called out of the room. He left his companions with the deep anxiety of his mind apparent in his countenance, but shortly after returned with an expression of cheerfulness which surprised Luther, and induced him to ask the cause. Melancthon exclaimed, "Let us not be discouraged, for I have seen those who are a protection and defence for us, and will prove invincible against every foe." Luther eagerly inquired who these warriors were? Melancthon replied, "They are the wives of our elders and deacons, with their children, whose prayers I have just now witnessed—prayers which I am satisfied our God will hear, for the Father of our Lord Jesus Christ has never yet neglected them, nor can he, we may trust, neglect them." While absent from the room, he had seen the wives of the elders of their churches busily employed in the care of their families, and also engaged in prayer. With them were infants at the breast, while some children a little older were presenting their youthful supplications to the Lord.—*History of the Church of Christ.*

From the Philadelphia Recorder.

BENEFIT OF TEMPERANCE SOCIETIES.

One day last week I went on board of one of the steam-boats between New Brunswick and New York. As I was not very well, I determined not to take dinner, but the idea struck me, that I would stay in the cabin and count the number of glasses of spirituous liquors which were taken by those who dined. Forty-nine persons sat down at the dinner table, and to my great surprize, but one glass of spirits was called for. Let the fact speak for itself. It was not so before the era of Temperance Societies. Respectable people refrain—others are ashamed to drink—eventually the habit will be broken up. G. T. B.

ANECDOTE.

In one of the Sabbath Schools in Westfield, (Mass.) in the summer of 1827, a little girl was seen in tears. Being asked the occasion of her grief, she passed her lesson (which was printed on a square piece of paper) to the teacher. Upon examination, it was found that the little girl's father, who was an intemperate man, had torn the paper to pieces, and her mother, who was a good woman, and wished her child to love God, had taken a great deal of pains to sew it together nicely. The child that thanks God for a kind mother, will pray that a wicked father may repent and be forgiven.

WEALTH.

Riches are the instruments of good and evil, according to the disposition of the possessor.—A good fortune is an edged tool, which an hundred may get for one that knows how to use it. Humanity, good nature, magnanimity, and a sense of honor, should be the qualifications of the rich; humility and patience, industry and temperance, those of the poor. Wealth is apt to betray a man into arrogance, pride, and luxury; let us therefore ever remember, it is a talent given us of God; and as we have nothing but what we receive from him, we should imitate his love to us, by being always ready and willing to communicate his gifts to others.

GAMING.

Love of gaming corrupts the best principles in the world: like a quicksand, it swallows up a man in a moment. It is an enemy to all laudable exertions for the bettering of our fortune by honest industry: it implies a hardness of heart, and want of sympathy for our fellow-creatures; and, above all, it is an enemy to God, who has forbid us to covet our neighbours' goods; and accordingly we find, that no man who has raised himself by talents and industry, no man remarkable for a feeling heart, no man who has been attentive to religious duties, was ever found to be a gamester.

"Murder, sometimes follows loss of pence."

INGRATITUDE.

Ingratitude is a crime so shameful, that there never was a man found who would own himself guilty of it. Ingratitude perverts all the measures of religion and society, by making it dangerous to be charitable and good-natured: however, it is better to expose ourselves to ingratitude than to be wanting to the distressed. He that promotes gratitude pleads the cause both of God and man, for without it, we can neither be sociable nor religious. An ungrateful man is a reproach to the creation; an exception from all the visible world; neither the heavens above, nor the earth beneath, affording any thing like him; and therefore, if he would find his parallel, he must go to the regions of darkness; for, besides himself, there is nothing but hell that is *receiving and never restoring.*

INDUSTRY.

> "——— Industry! rough power!
> Whom labor still attends, and sweat and pain;
> Yet the kind source of every gentle art,
> And all the soft civility of life."

Love labor: if you do not want it for food, you may for physic. He is idle that might be better employed. By doing nothing we learn to do ill. He that follows recreations instead of his business, shall in a little time have no business to follow. Action keeps the soul in constant health, but idleness corrupts and rusts the mind. An idle man is an incumbrance to society and a burden to himself.

Is he wise who hopes to attain the end without the means, nay, by means that are quite contrary to it? Such is every wicked man who hopes to be blessed hereafter without being holy here, and to be happy, that is, to find a pleasure in the enjoyment of God, and in the company of holy spirits, by rendering himself as unsuitable and unlike them as he can.—*Tillotson.*

He that kills a man when he is drunk must be hanged when he is sober.

He that swells in prosperity will shrink in adversity.

He preaches well who lives well.

He that prys into the clouds may be struck with a thunderbolt.

DR. S. C. SLOANE,

Late of Tennessee,

INFORMS the citizens of Danville and its vicinity that he has removed to this place with a view to the practice of his profession in its various branches. He may be found, at all times, in his office on Main Street, opposite to the Book-store of Capt. Youce, except when absent on professional business. From the length of time he has been engaged in the practice of his profession, he expects to give satisfaction to all who may commit themselves to his care.

Danville, July 22nd, 1829.